

# Kisvei Rishonim 6:

## Rambam Hilchos Teshuva

A Students Partial Notes from the Recording  
by Rabbi Yisroel Chait

תשובה 1 R-6

[first few minutes not typed.... Re famous Q re contradiction in koseres and first halacha in the Rambam as to whether mitzvah is teshuva or viduy]

(5:30) Objectives of the shiur include: the practicality of תשובה. To define תשובה. And clear up, practically, some of the difficulties in doing תשובה, so that a person can benefit in a practical way in going about doing it.

What are the barriers? How can we break down those barriers?

When are you chayav in תשובה? ALWAYS. See Rambam perek 7.

Multiple mechayavim of תשובה:

1. Mitzvos/Taryag- if you violate a mitzvah. Maaseh avera
2. Shelimos ha'adam - The human condition. CONSTANT process. If he wants to achieve perfection. Re the derech hachaim, it's a constant reqt. Must constantly do תשובה if you want to live the way God directs us to live. Always. General chiyuv in so far as living in accordance with the best possible way.
3. Yom kippur- mechayav is of nature of taryag, but the תשובה itself is essentially the תשובה of shelimos ha'adam.

Perfection was not legislated. If you follow the natural trend of the mitzvos, it will lead to perfection. Re the legislative part of the תורה, its only aseh and lo sa'asehs, but perfection is not legislated. Keeping taryag doesn't guarantee perfection. As רמב"ן says, can keep taryag and be a menuval still. 2 ppl who keep the Torah can be very different. Moshe Rabenu and a plain person can each keep taryag, but they are not the same level. The difference is not in taryag, but in perfection. That's why the רמב"ם brings in the neviim. Neviim talk ab תשובה all the time... why... It's a mitzvah in the torah? So why repeat it? Navi is the philosophy of the torah. Chumash is the legislative part of the תורה. Navi is the purpose and objective of the legislative part of the torah. That's why חז"ל say you cant learn halacha from neviim—since its not halacha, it's the purpose, the ultimate objective of the legislative part of the תורה.

(11:20) Yom Kippur is mechayav in the תשובה of perek 7, not perek 1 (not primarily). If you violate a maaseh avera, he does תשובה for that right away. The תשובה from midos ra'os and for perfection is what YK is mechayav you in (of course for maaseh avera, too, but not primarily). Could be a guy didn't violate an aseh or lo sa'aseh, so cant be mechayav a guy on YK for that.... It's for defects in human character.

(13:00) But understand that ALWAYS being involved doesn't mean every second. Need to learn too and do other things, too. Its a PART of reaching perfection. Reaching perfection includes lots of things.. learning, tefilah, etc. Cant put on a clock exactly how to allocate his time. Need to be smart to allocate his time. (But

Yom Kpr is an exception. *Its designated for תשובה*. Once a year, the torah legislates that a person MUST involve himself in this kind of perfection (mainly the תשובה of perek 7))

Problem is we're trained to believe that mitzvos are real, but perfection is not. But this is the GOAL of the torah. It's the reality behind the mitzvos. So of course its as real as the mitzvos. But like רמב"ן says, you can be a menuval bershus התורה, so you can keep the מצוות and thwart perfection. That's the way a kid relates to his parent... "look I did everything you said!", but underneath, he's rotten. Just the manifestations are good. This is absurd. He's forfeiting everything.

What is תשובה?

(17:30) Selicha #13- חוקר הכל וסוקר, ומבין אל־מפְעָלִי. אִם־פָּעַלְתִּי שָׁקֵר, וּמִהֲתִלּוֹת בַּעֲמָלִי. אֶת־עֲוֹנִי לֹא־תִבְקֶר - (ישעיה נה ז) "יַעֲזֹב רָשָׁע דַּרְכּוֹ" וגו'. וְכֵן יִתְנַחֵם עַל שֶׁעֲבַר שֶׁנֶּאֱמַר (ירמיה לא יח) "כִּי אַחֲרַי שׁוֹבִי נִחְמַתִּי". וַיַּעֲד עָלָיו יוֹדַע תַּעֲלֹמוֹת שֶׁלֹּא יִשׁוּב לָזֶה הַחֲטָא לְעוֹלָם שֶׁנֶּאֱמַר (הושע יד ד) "וְלֹא נֹאמַר עוֹד אֱלֵהֵינוּ לַמַּעֲשֵׂה יְדֵינוּ" וגו'. וְצָרִיךְ לְהִתְנַדֵּד בְּשִׁפְתָיו וְלֹאמַר עֲנִיבוֹת אֵלֶי שֶׁגָּמַר בְּלִבּוֹ:

Paytan holds that essence of chayt is sheker / falsehood. Then תשובה, which is the correlative, would be integrally related to knowledge... it appears to be some sort of knowledge.

Rambam (2:2 and 2:4) –

וּמֵה הַיָּא הַתְּשׁוּבָה. הוּא שְׂיַעֲזֹב הַחֲטָא חֲטָאוֹ וַיִּסְרֹו מִמַּחֲשַׁבְתּוֹ וַיִּגְמַר בְּלִבּוֹ שֶׁלֹּא יַעֲשֶׂהוּ עוֹד שֶׁנֶּאֱמַר (ישעיה נה ז) "יַעֲזֹב רָשָׁע דַּרְכּוֹ" וגו'. וְכֵן יִתְנַחֵם עַל שֶׁעֲבַר שֶׁנֶּאֱמַר (ירמיה לא יח) "כִּי אַחֲרַי שׁוֹבִי נִחְמַתִּי". וַיַּעֲד עָלָיו יוֹדַע תַּעֲלֹמוֹת שֶׁלֹּא יִשׁוּב לָזֶה הַחֲטָא לְעוֹלָם שֶׁנֶּאֱמַר (הושע יד ד) "וְלֹא נֹאמַר עוֹד אֱלֵהֵינוּ לַמַּעֲשֵׂה יְדֵינוּ" וגו'. וְצָרִיךְ לְהִתְנַדֵּד בְּשִׁפְתָיו וְלֹאמַר עֲנִיבוֹת אֵלֶי שֶׁגָּמַר בְּלִבּוֹ:

מִדְרָכֵי הַתְּשׁוּבָה לְהִיּוֹת הַשָּׁב צוֹעֵק תְּמִיד לִפְנֵי הַשֵּׁם בְּבָכִי וּבִתְחִנּוּנִים וְעוֹשֶׂה צְדָקָה כְּפִי כָחוֹ וּמִתְרַחֵק הַרְבֵּה מִן הַדָּבָר שֶׁחֲטָא בּוֹ וּמְשַׁנֶּה שְׁמוֹ כְּלוֹמַר אֲנִי אַחֵר וְאִינִי אוֹתוֹ הָאִישׁ שֶׁעָשָׂה אוֹתָן הַמַּעֲשִׂים וּמְשַׁנֶּה מַעֲשָׂיו בְּלֵן לְטוֹבָה וּלְדַרְךְ יִשְׁרָה וְגוֹלָה מִמְקוֹמוֹ. שְׁגָלוֹת מְכַפֶּרֶת עוֹן מִפְּנֵי שֶׁגוֹרְמַת לוֹ לְהִכָּנַע וְלְהִיּוֹת עָנֹו וְשִׁפְלֵ רוּחַ:

what is תשובה? the sinner leaves the chayt, resolves never to repeat it; cries out, goes into galus, etc.....

From these halachos, תשובה seems to be more like a process/activity (and **not** too much to do with knowledge).

We'll come back to this.

But in 6:4, he implies that Teshuva *does* have to do with knowledge- . when he's discussing free will, he says: וכענין זה שואלין הצדיקים והנביאים בתפלתם מאת ה' לעזרם על האמת כמו שאמר דוד הורני ה' דרכך כלומר אל ימנעוני חטאי דרך האמת שממנה אדע דרכך ויחוד שמך וכן זה שאמר ורוח נדיבה תסכמני כלומר תניח רוחי לעשות חפצך ואל יגרמו לי חטאי למונעני מתשובה אלא תהיה הרשות בידי עד שאחזור ואבין ואדע דרך האמת ועל דרך זו כל הדומה לפסוקים אלו

[[22:00 - ~28:30 –Rebbe said he wanted to mention a “side point” before going further ..... רמב"ם says in the Moreh that the worst cheyt is having misconceptions about Hashem. He says that if a person thinks that God has emotions, then he is worse than the ovdei עבודה זרה bec they made a mistake not about God's essence but about His will (not talking about the ones who believe that idols have power, that's total stupidity... we're talking about initial, more sophisticated people). They believed in God but felt you cant go directly to God, and that He wants you to go to his “ministers”. One of the ikarim is that you cant daven to anything else besides God. That's why we don't say “machnesei rachamim, since it sounds like we are davening to these beings.

(24:25) This is important because the purpose of man's life can be summed up in one thing: **to know God**. So any misconception re God is the worst misconception you can have. That's why רמב"ם wrote so much agst the ppl who had anthropomorphic ideas about God. Person projects infantile ideas onto God so he makes mistakes and it's important that a person should correct these mistakes.

Insofar as Rosh Hashana is concerned, must be careful when you say that God "sits in judgment on Rosh Hashana". Doesn't mean that He gets up that morning and decides "I'm going to judge ppl today". Cant be that since He's outside time and space. Best way to undstd it is *in terms of effects*. Without going into all of the abstract points, the following is at least some idea: The results are set up on Rosh Hashana in this world for the year in terms of what will happen to each indiv. In other words, there is such an idea in this world as time, and on that day in this world, certain things take place. The concatenation of events is set up on RH, which will result in certain effects happening to certain individuals, but doesn't mean that God himself is involved in the time aspect of RH. That's impossible. He's outside time. Main thing to undstd is to not have an anthropomorphic idea when we daven on RH. *Better to have an unknown if you don't fully understand*, and not project our emotional ideas onto God. ]

(28:30)- Back to Rambam- one of the ways Hashem relates to ppl is that he prevents a person from doing tshuva. Affects his emotional state so they cant do tshuva. And tzadikim were mispalel that this shouldn't happen.

(29:50) 6:4 רמב"ם (again)

ובענין זה שואלין הצדיקים והנביאים בתפלתם מאת ה' לעזרם על האמת כמו שאמר דוד הורני ה' דרך כלומר אל ימנעוני חטאי דרך האמת שממנה אדע דרך ויחוד שמך וכן זה שאמר ורוח נדיבה תסכמני כלומר תניח רוחי לעשות חפצך ואל יגרמו לי חטאי למונעני מתשובה אלא תהיה הרשות בידי עד שאחזור ואבין ואדע דרך האמת ועל דרך זו כל הדומה לפסוקים אלו:

David Hamelech prayed that my aveiros shouldn't prevent me from seeing true road, from which I will understand yichud Hashem (knowledge of God) (knowledge of God is the highest. Since God is the reality behind all realities so the ultimate knowledge is Hashem). And second pasuk- .....Allow my spirit to do Your will, and my sins shouldn't prevent me from doing תשובה, rather retain my free will so I can do תשובה and so that I can understand derech ha'emes.

In both these references in 6:4, David refers to תשובה as related to knowledge. And you see that chataim can prevent you from doing תשובה.

*So you see that תשובה is related to knowledge.*

So back to the dilemma... on one hand you see תשובה is related to knowledge, but on other hand seems to be a process. So what is תשובה?

(~32:30) Lets ask a Q- if a person has K (knowledge) of the correct way of life, does he need anything more?  
Yes, תשובה

(Aside- we have the benefit of the Torah— really a philosopher could come to the true ideas. But when you have the Torah, you can analyze both ways, bottom up or top down... you can start from scratch and work all the way up to philosophy of the Torah (e.g., try to understand man and go all the way till you get to answers of

the derech haTorah) ; OR, you can go from the results downwards. We have the conclusion already (from the Torah) that man needs תשובה. so we have a given, and we can analyze after knowing this given. )

If we want to understand what תשובה is, and how to do it, *we need to undstd why is knowledge alone not enough. It's a common experience that you can show someone the right way of life, and although he might at first resist, yet if he is reasonable, he will eventually agree. But it doesn't always follow that he will change his way of life.*

Why not? What are the factors that prevent him from changing? There may be many factors. Can only approach from what we know about man. Its quite possible that we don't know man well enough for us to answer the Q in totality, but insofar as we can, lets answer what we can.

(First, we know there are some areas of the mind that are referred to as the "unconscious". we have no knowledge of the forces. Compulsive aspects. Areas where person has no knowledge whatsoever of the causes. Its possible that a chayt could fall under that realm. That area he's *not* responsible for (hanistaros l'Hashem Elokeinu). That's in the area of the Hashgacha and we cant do anything about that. )

But there are areas and chataim where we do have knowledge, and for those we *are* responsible (haniglos lanu u'levenanu). The ones that a person can work on are the niglos. (Also, as a person gets older and as he gets more knowledge, then things that used to be nistaros, sometimes become revealed to him. There is a bridge between the 2, at least sometimes).

(~40:00) As we asked before, why is knowledge alone not enough?

The answer is as follows:

There is a problem in man. Conviction does not arise from knowledge alone. Knowledge per se is one thing, but knowledge has an effect. **The effect of knowledge is a conviction.** There are 2 stages. Man hears/analyzes the idea. Then what *follows* is a state of conviction. Now he's convinced. But conviction arises from more than just knowledge. One source is knowledge. But theres another source of conviction. (and you can see that conviction can stem from something besides knowledge since when you talk to the avg person, he has very little knowledge, yet he has a lot of conviction!).

The other source of conviction is the emotional or irrational part of man. Then we have a problem: what can one do to overcome it?...

By the way, this is what the pasuk means by אל ימנעוני חטאי דרך האמת שממנה אדע דרכך Ask that the חטא not prevent me from seeing the truth. The pasuk indicates that chayt can prevent someone from seeing the truth. How does this happen? how does chayt prevent this? Today he's working on an idea, what does the event that you did yesterday have to do with this? Somehow the chayt affects the conviction, and once it affects the conviction, the mind will be affected bec the mind analyzes and goes in different areas based on the convictions the person has. If a person has certain premises, and they're conclusive to him, then areas will be closed and he can't go into those areas, so his knowledge will be distorted by the factor of conviction, which is caused from the chayt (i.e., the chayt, meaning where the emotion has gotten in the way.)

[Note that there are many sides to this issue, and we are now approaching it from one angle].

If that's the case, then the situation seems to be hopeless. Why? Bec how does he change it?

(44:00) Lets talks about conviction:

You may show something to someone rationally, and he sees this is the right way to live, yet we see that if all his emotions are against it, *the conviction doesn't follow*.

E.g., You can show someone it's the best way of life to sit and learn, and not chase your desires. You can prove it to him rationally. The listener hears it, but somehow it doesn't affect him. Why not? There may be 2 reasons why not: 1) could be that he cant do it: but if he cant do it due to some compulsion, that's a different phenomenon—we're not talking about that situation. That's ha'nistaros. 2) we're talking about the phenomenon where he *can* do it, but for some reason, he doesn't follow his reasoning. Why doesn't he follow his reasoning? He heard the argument but the conviction doesn't follow. Somehow there seems to be another force.

Conviction is a quantitative factor. There's a twilight zone of conviction. In the human organism, there's yes and no at the same time (like by Noach- he was ma'amin v'aino ma'min—caught in twilight zone of conviction – believed it rationally, but emotions pulling the other way too).

(48:00)- what does a person do when he's faced with this dilemma- the answer is in 2 תשובה processes in תשובה... process of knowledge and investigation, and other is in action alone. How does it work? We need to stem the tide in our favor – there's a battle going on in the conviction zone, so we need to stem the tide in our favor.

Interesting phenomenon- can show a person rationally that he should do something. He might refuse to do it despite seeing it is rational to do it. **If you show him WHY he's refusing, he will then (sometimes) be able to do it after that.** A person might not be able to do it based on rationality, why it's the right thing to do. Conviction doesn't follow. But if you show him *why he's refusing*, he sometimes will do it. Why is this so? What changed? Before he had just as much reason to do it as now... what changed?

How it works is as follows: there are 2 types of knowledge —philosophical and psychological. **The true derech hachaim is to know what the true philosophies are, and then to apply it to the organism.**

*In the application to the organism, you need knowledge of the organism.*

When you see the philosophical knowledge, that knowledge leads to conviction. But emotion also leads to conviction! So he's caught. **But once you use knowledge in the psychological, in the source of the emotion, then you're adding conviction which results of knowledge viz a viz that emotion itself.** So the conviction flows from 2 sources of knowledge, rather than one. In other words, when he analyzes the emotion, the force of knowledge (and knowledge leads to conviction) is turning on the emotion itself and the conviction that the emotion is false is being isolated--- now he sees directly the cause of the emotion. So knowledge is working in direct opposition to the instinct itself, so while the instinct also leads to conviction, he now has knowledge of the instinct at its source, so now he can sway the tide in favor of knowledge.

(53:00) In other words, when a person has, for example, an emotion against going to a doctor, you can argue with him why he should go. But he is convinced he shouldn't go. He has a *feeling* that the situation of the doctor is lacking. The problem is over there with the going to the doctor. Once you show him its an emotion

[Me- not an emotion in the abstract, but what that particular emotion is for this particular guy.... Not a Q of understanding psychology in the abstract, or academically, we are talking about this guy understanding HIS emotions] and that's why he doesn't want to go, then he has to separate that from the phenomenon itself [e.g., the going to the doctor] and then he can see the phenomenon itself clearly, so he removes the relationship btwn the emotion and the phenomenon. Before, they were combined, but now he can see the phenomenon clearly.

When a person does an *avera* (*perek 7 avara*, not a *maaseh avara*)... i.e., when a person attaches to instinctual world, not the intellectual world, what happens is as follows: from time of Adam, before he did the *chayt*, Chazal say he "didn't have a *yesser hara*". What does that mean? *After* the *chayt*, the *yesser hara* was *m'bifnim*. Adam contributed to the psychological development of man. Chazal say that before the *chayt*, if Adam saw Chava, then he was *מתאוה*, but *מתאוה* רואה ואינו רואה החטא, . לאחר החטא, . whats the diff? before, naturally the psychic energy was always directed to the higher sphere of man: thought, categorizing, intellect, scientific observation, etc.- *he had tremendous enjoyment in thinking since his energy naturally flowed to intellect*. But he was still subject to a change when there was an external stimulus, if he saw Chava he desired her. After the *chayt*, there was a change, the internal psychic energy was immediately directed to the instinctual. *Now, for man to operate in the higher sphere, he must make a detour, from the instinctual world to the intellectual world*. How does it make a detour? Through knowledge, thru the act of learning itself. Rambam 6:5- שמה זו בכל אדם שכל זמן שהוא נמשך בדרכי החכמה והצדק מתאוה להן ורודף אותם והוא מה שאמרו רז"ל בא לטהר מסייעין אותו

So long as he's involved in Torah then he'll love it, but the moment he stops, the fantasies won't be in regard to learning, it will be in the physical. To enjoy learning, he has to go thru one painful step—*he has to sit down and learn*. He wont have a desire inherently to learn, but to the physical. But if he takes that step, then he'll enjoy it and be drawn. this is the diff btwn before the *chayt* and after the *chayt*. Now, after the *chayt*, the emotions changed, and the psychic energy is directed to the instincts. (why it happened that way would require going into the topic of Adam Harishon... a whole different topic)

(57:50)- Ramban- on Arlas halev (in Netsavim). וְגַלּוּ יְהוָה אֱלֹהֶיךָ אֶת־לִבְבֶךָ וְאֶת־לִבְבֵי זַרְעֶךָ Now we're in a state of *bechira* to choose to do good or evil. During *yemos hamashiach*, the *bechira* will be of a different kind. Person's energy will naturally be drawn to the higher sphere. Just like Adam before the *chayt*. That's the *arlas halev* – it's the direction... nowadays, the direction is toward the instincts first.

(59:00) Lets discuss how it works.

RE the *taavas*, a person doesn't go for the *taavas* themselves, rather he goes after a fantasy ideal that the instinct sets up. E.g., a person wont rationally weigh the benefits of wealth and make a calculated rational decision about it, rather he builds up a fantasy ideal in his head about wealth and says "this is something I must have!" Applies to any area. A home, a car, etc. E.g., ads sell fantasies (like "Marlboro Man", etc.); it's *not* the objects themselves. If a person would analyze it and realize it, the advertisers would be out of business. But a person doesn't realize it, and he keeps on going. The fantasy is really IN the indiv. All he needs is a *bit of reality* in order to project that fantasy. The ideal does not exist in reality; it comes from the self and is projected outwards onto reality.

As a person develops, when he is young, there are 2 realities... one in himself, and a reality in the external world. The child lives in his own reality. We say he's "living in his own world." Why? Bec the other world isn't developed yet. A person lives in his own world and he has a window from which to see the external world, and

as he gets older the window to the external world/reality gets bigger and he starts seeing more of reality, and reality starts playing a more convincing role in his life (if he develops normally). The other world still exists side by side. But what happens is that many times there's a combination of the 2 worlds... reality says one thing, and the inner world demands something else, so you end up with a compromise, and you form a composite of the 2 worlds, the inner world and the outer world.

Why it is that way is bec a person has a tremendous amount of psychic energy that needs to be satisfied and its very hard to satisfy it. Ppl cant relax since they have too much energy seeking satisfaction (see how hard it is to retire... energy not being satisfied. If you sit back and do nothing, it becomes painful). (Not physical energy by the way, but energy that is seeking satisfaction.) Who can relax? A cow can relax. He doesn't have much energy. He has just enough energy to keep his jaws going. But a human being has a tremendous amount of energy.

(1:02:55) If you want to see how much energy a person has, Shlomo Hamelech says, what is the state of ahavas Hashem? כִּי־חֹלֵת אַהֲבָה אָנִי (Shir HAshirim 2:5) . He compares ahavas Hashem to the "cholas ahava", the state of being in love. The state of ecstasy. What is ecstasy? The state in which you are using up *all* of your energy that is seeking satisfaction. Once this stops, he becomes unhappy and has conflicts. Why? bec his energy is not being consumed. That's why the average man is unhappy- he has the capacity of tremendous energy and very seldom in one's life does it afford such a tremendous satisfaction. But when involved in state of ahavas Hashem, then his relationship to God is such that he consumes all his energy when involved in knowledge and Torah. That's why he is in the happiest state.

Since he has the psychic energy, if it's not being satisfied in reality, it must go somewhere... so where will it go? Where *must* it go? it will go into fantasy. Immediately in a person's mind, the potential fantasies are there. "Then, what happens is that when a taava comes along, then "Zingo! the fantasy grabs onto it and attaches to it, and he goes that way, like Shlomo Hamelech says, `He goes straightaway, like a sheep goes to the slaughter."

(1:05:05) Now lets go back. Q is, *how does it work?* You have an indiv who is in a state that he sees philosophically why he shouldn't go after the fantasy, yet he has trouble making the move --- so how does תשובה play a role? **The answer is that he has to take knowledge and apply it *not* abstractly to philosophy, but we must isolate what exactly is the factor that prevents the person from doing that which is correct, and once we isolate that factor, then we will have gained knowledge.** (Im not saying he can isolate the factor in every instance, but Im trying to choose an area which I think is a general area)

Lets discuss an example. We can all agree that in terms of Perek 7, one of the basic factors is that if a person's energies are directed into the sphere of thought, which is the purpose of a person, then naturally all of these things fall aside.

So the Q is what prevents him from directing his energy into the sphere of thought? There must be something there preventing it. He knows the truth philosophically, AND , even experientially, he knows (people have the experience that yesterday was the most enjoyable thing, but today, he wakes up with the exact same conflict... "maybe I wont enjoy learning today... I'll do something else and enjoy it more..." And if hes fortunate that he did get into learning today, he'll reflect and acknowledge that it would have been a big mistake if he had done something else today!

What is the conflict? What doesn't he see? Where does he keep getting fooled?

A human being operates on two levels— נפש הרוחני and נפש הבהמי

The נפש הבהמי operates on the pleasure-pain principle. For ex., a child goes after that which is pleasurable, and avoids what is painful. Many times, if something is painful, even if it can lead to tremendous good, and even if it is only a small pain, he still won't do it bec he is operating on the pleasure pain principle. For ex., if he needs an injection to save his life, the parent will have a hard time reasoning with the child to take the injection.

**But adults also behave this way.**

Lets assume the person knows that the most enjoyable activity is engaging in the higher sphere. He knows that. But one thing prevents him: **The pain of rerouting the energy.** Tremendous amount of pain involved . there's a pain in withdrawal of the energy. (Like the Ramban explained re Arlas halev...) the psychic energy is attached to the physical. If he wants to go to the higher sphere, he has to pull away. The pulling away is a pain. And that pain doesn't only remain a physical pain, but that pain actually projects conviction. The pain convinces him that it really isn't that pleasurable to go learn. His decision is influenced knowledge-wise by the emotional pain. *It affects his knowledge.* Remember, emotions (as well as knowledge) lead to conviction

We said before there are two processes in teshuva. One process is knowledge. That's what we're discussing right now—the isolating of the emotion. If a person would use that knowledge- but not just in abstract- but in relationship to himself as an indiv and see how it operates and how it prevents him from really attaining the good, then he is in a better position to perform the good.

To elaborate... 2 things that pull him to the physical – 1) fantasy itself (that's the composite that pulls the guy to the object) 2) the pain of the withdrawal of the libido.

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(Next day of shiur) (~1:10:20)

Reviews the prior shiur first. A couple clarifications/ re-statements:

(~1:14) Gain knowledge of the emotion per se and find its source and discover how and why its influencing him. Otherwise, hes still in danger of failing. So what does he add when he sees the emotion?. He already knew the fact that it IS an emotion. That's not enough. But when he understands it, he adds knowledge ("K") re the source of his resistance...he learns how and why it is operating. that knowledge is adding K that this is a resistance, so the conviction that this is a mere resistance becomes greater (Remember, there's a ratio between K and conviction.). Once he sees how the emotion operates, what its source is, and how it affects him, then the conviction that this is only an emotion, that this is an emotion with no basis in reality, is completed. If you don't know the source of the emotion and how it works (i.e., the causes of the thing), then your K is incomplete.

To get rid of the emotions completely is impossible. Must deal with them. But as you get older, can deal with it more effectively.

First thing that functions is the instinctual (yetser lev haadam ra me'n'urav"). That's the "ra", he is operating on the lower sphere. Not operating as an adam yet. Gemara says, man is a hybrid of animal and malach:

animal, insofar as instinctual nature; and malach- capable of contemplating in the higher sphere, the same sphere the angels operate in.

(1:21:30) 2 types of K - There is K of the personal and of the philosophical. The K more integrally related to תשובה is the personal K. But they do go hand in hand. The more imperfect the person is, the more it will impede his philosophical vision, as well. Bec emotionally he wants to believe certain things, so his conviction is affected, and it naturally impedes his philosophical vision, so if he doesn't do teshuva, if he cant find the source of his emotions and uproot it, his philosophical vision will be hindered. Cant be a clear philosopher w/o תשובה. Judaism doesn't believe that you can be a philosopher and not be a perfected person. If corrupt emotionally, must be corrupt philosophically. Bec his convictions will be affected and he wont be able to see the truth. A great brain is not enough. w/o ethical perfection, his mind is not free to investigate the truth.

(1:26:20) תשובה ("T") belongs to the category of perfection of a human being. But what is the diff between תשובה and perfection. T comes UNDER perfection. Perfection is the broader category.

Q-Wherein lies the difference?

A- T by definition implies failure by the person. Chayt means that you "missed the mark. " T is removal of chayt. But in perfection, a person doesn't need to miss the mark and have a failure. A person can get up in the morning, have a conflict of what to do, and then decide to do the right thing... is that T? No. He didn't fail yet. T implies some failure. But a person could be in a situation where he didnt have K, then he attains more K, so he raises himself up. Doesn't imply any failure. While T is part of the process of perfection, it is not synonymous with perfection. As a person gains more K, he raises himself up and he follows his conviction which is based on K. He raises himself to a higher level but there was no failure or flaw there.

(1:29:20) The Q is we see there is an opportunity in T. It's a secondary opp to reach perfection. How does it work? We said before that part of the difficulty for man is that post Adam the psychic energy follows the instincts, and they are in command, and therefore when they cant find satisfaction in the present, it fantasizes about the future and sets up an instinctual ideal, and it goes after that situation. **When you have a fantasy, the person is at a disadvantage, bec he is convinced at that time that this fantasy exists... but one chance he has to see if its true or not... whats the chance? The reality. When he lives thru that reality and sees its not in line with the fantasy, that's the opp he gets to break down the fantasy. So T is in line with perfection, but you can say that its perfection with a crutch... the crutch of reality.**

So you have 3 levels of ppl. The person on the highest level where his conviction follows completely from his K (Moshe). Or strictly from his emotion (a rasha). 3<sup>rd</sup> person is someone in between ... in so far as forthcoming event, might be in grips of emotion and fantasy, but once reality comes to light, after he has experienced it, then he could reflect and see if its really in conformity with my fantasy, and if he's someone who is rational, he'll check it... he now has the *experimental* to use. And with utilizing the experimental knowledge he now has, then he can truly see if he's living the proper life or not.

(1:33) one more thing... lets give an example-- T occurs when a person recognizes the true reality based on the fact that he recognizes the fantasy... which he can see in 2 ways-- 1)you can see it rationally (ie he understands the emotion) -- but there's also one more crutch that can save him--- 2) *living thru the reality*, and then he sees the fantasy is incorrect, then he has a chance to do T. that's where T comes in. He sees it has no basis and

now he has the opportunity to retract. At that point, he will either project the next fantasy, OR he can analyze and realize... "Last time I had the same fantasy and it didn't work, and reality showed me its false".

So we covered 3 points 1) philosophical knowledge, 2) psychological knowledge that's its an emotion and fantasy 3) when a person experiences it, he has the opp to see that its not in line with what his fantasies told him it would be. Then, if he gets down to the root of the emotion, then he can uproot it. Otherwise he will just follow the next fantasy – will go for another object, another ideal, etc. like most ppl do... build up one dream after the other and go thru the whole lives and end up in disappointment. They keep projecting fantasies, but never come in line with reality. [ shiur interrupted mid-sentence

### R7- 2 תשובה (next shiur)

[shiur picks up middle of a point]-

We said that in man, before the chayt, the energy went directly to the higher sphere, and after the chayt it goes to the instinctual. The more a person involves himself with the instinctual, the more attached the energy becomes to the instinctual and the more difficult to pull it away. In other words, as we mentioned before, a person might have the greatest enjoyment from learning, and while he's learning he realizes this is the best thing, but then once he goes back to the instinctual life, it becomes hard again to pull away. Bec living in the instinctual life has a draw.

Therefore, the moment he does a chayt he gets drawn into the instinctual, it gets more difficult for him to pull away. So while a maaseh averah has a benefit insofar as he can see the fantasy is not as great as he thought it was, yet we see he still may project that the *next* fantasy will be good (*this* fantasy didn't work for some reason, but the *next* one will work out). Why does he do that? Bec he is operating on the instinctual level at that point and wants to avoid the pain.. the instincts look for pleasure/want to avoid pain... (here, the pain of rerouting the energy). so the maseh averah carries with it 2 components – 1) it shatters the fantasy – BUT, on the other hand 2) it binds the psychic energy to the instinctual – **that's the average life- he has a disappointment but instead of seeing that this disappointment is indicative of the fact that he's doing something wrong, he'll just set up the next fantasy.** (story – someone came to him and said that he lost his wealth and he saw that he was living incorrectly and now wants something better for his son.... But instead of realizing that wealth was not the answer, he said he wants to make more money.)

(2:45) One should be able to see that the pursuit he was after was the problem. But ppl will instead say that there was a particular issue going on the first time, but next time I'll take care of it another way. The fantasy was shattered, but now emerges somewhere else and he follows that mirage.. until finally there are very few left.

*That's why there's never any fantasy with re to learning... since fantasy comes from unsatisfied psychic energy. But the unsatisfied psychic energy doesn't go to learning when you're not learning, it goes to the instinctual.*

If you look through Navi wherever he talks about a choteh... always equates the choteh/rasha with the fool, and the chacham with the tzadik. (We don't have separate groups for these. – in Yahadus , we can never have a great tzadik be also an ignoramus. Must be a great chacham). Why is the rasha a fool? Ie., this person who is in the situation we just mentioned-- he did an averah and the next situation is coming up and he goes for another fantasy, etc.—why he is called a fool?

(5:15)- A fool is a fool because he is economically a fool. Here, he is avoiding the pain of rerouting his energy. True, there is pain, but a fool makes a mistake in the economics. Although there is some pain in the re-routing, the good he can derive from that little act of pain is tremendous. So he's forfeiting a greater good for a small evil. Yahadus does not maintain that the derech hatorah is a painful one (on the contrary- it's the most enjoyable life). So where is his mistake? Bec of a small pain of removal of instincts, he gives away the greatest pleasure he could achieve. The balance is off.

So T means that one must look back objectively at his actions and be able to change his philosophy.

(7:10) Practically, how should a person do it? The רמב"ם in perek 2:3 says:

כל המתודה בדברים ולא גמר בלבו לעזוב הרי זה דומה לטובל ושרץ בידו שאין הטבילה מועלת לו עד שישליך השרץ וכן הוא אומר  
ומודה ועוזב ירוחם

Whats the case? He says viduy, but he's not sincere... whats the chidush? Why does he have to tell us this case...Of course its no good!

The רמב"ם is telling us about a phenomenon- there's 2 parts: *Insofar as the past – he can look back and see the way he lived was wrong. But he doesn't have the strength to overcome the future.* He doesnt have the conviction needed to change his future life. That's this case. ומודה ועוזב ירוחם. You were מודה but you were not עוזב – didn't leave it yet. Only when its both is it then ירוחם - then God has mercy on him, ie., the T is valid.

*So insofar as taking the FIRST step in תשובה (even though its not תשובה gemura)- what is the first step? It's insofar as the past.* Even though לעזוב בלבו ולא גמר בלבו לעזוב , it doesn't mean that a person shouldn't take this step even if he cant do viduy yet. Its true its דומה לטובל ושרץ בידו but he's closer than someone who isn't even near the mikva. At least he's closer, even if he hasn't reached the final goal.

(9:50) **So what a person should do is as follows: first step is to be honest insofar as the past.** And insofar as the past, there are 2 stages: 1) the state where a person *missed* a certain pleasure and 2) the state where a person *had* a certain pleasure. תשובה should be re both, but the first step, first. Meaning- many times a person will have planned a good time, and it didn't work out.. he'll feel bad, and say- "I missed that good time". But what diff does it make right now? It would be over now anyway! He laments, "I could have had such a good time yesterday!" but it makes no diff now. Why the remorse?

The answer is: the feeling comes from one thing- a person doesn't just do things bec he wants pleasure.. a person builds things up into an eternity kind of feeling, like the thing actually has a value. When a person decides he wants to have a certain pleasure, its not just that pleasurable act—but he endows it with a certain kind of permanence/eternal value so to speak, so if he missed it, it's as if he missed out on an eternity. The value system he lives by is not simply that – "I missed that pleasure," and then moves on. Pleasure becomes part of that ideal, and the ideal is something which is eternal, so to him he missed on an eternity. That's a trick of the mind. Since it really would be over now anyway.

But he doesn't look at it this way, since the fantasy ideal comes into play and just like he was looking forward to it as an eternity, when he misses it and he reviews it in the past, he still has the same value system. I missed out on an eternity. Similarly, in his personal life, and he looks at his future, he doesn't look at it and say calmly- "Well, the best thing would be if I had x amount of money, and therefore I'll have 50 years of pleasure". No,

he looks at it as an eternity. Living this way is an eternity. Fantasy sets itself up not as a reality, but in terms of this unknown ideal that it projects. So even if he misses the pleasure— when he looks back on it, he feels he lost an ideal (just like he projected forward before engaging in it).

(13:05) **So, practically speaking, where should the first step of תשובה begin? Right there, when a person fails to achieve his satisfaction. Why? Bec that's when its easiest. Why is the easiest then? Since he has another emotion on his side. The emotion that he doesn't want to feel bad.** He doesn't want to feel like he missed out on something. He'd rather have happiness than remorse. But he feels he cant help himself since [(13:45) inaudible....maybe: he still rationalized that he lost out]. At that point, he has tremendous opp to say to himself— “wait a minute- the pleasure would have been a temporary one anyway, what's the diff?” when he does that, he breaks the fantasy. If he breaks it once, then he's on the road to breaking it again.

So this is where I think תשובה begins: In the past, but in the situation where he missed out. That's the first case (14:20) The second case is as follows: when he experienced the pleasure and he reflects to see if it was in line with his expectations. Many times when a person reflects on his good time, the mind tricks him -- lets say he went away for a week and had a good time. The good times were actually spaced and in-between the spaces, there were many times that weren't so good. However, when he reflects, he ties all the good times together. This is the same thing a person does when he fantasizes about the future, -- he doesn't fantasize about all the difficulties he will have to go thru in order to achieve his goals. He skips over those and just looks at the moments of enjoyment and puts them all together and sees it as amazing. Similarly, the 2<sup>nd</sup> step would be that when a person went thru the experience and breaks it down practically and sees if it was really in line with the fantasy or not. That's מודה .

(15:50) Then, of course, the 3<sup>rd</sup> step would be to remove it from the future.

That takes care of one aspect of תשובה. But תשובה is not concluded with that. We said before that תשובה involves 2 processes. One is knowledge (that's what we discussed) and the other is that it's a process. Lets take the second process:

(16:15) I think this is the most important one practically. Until now, we've mentioned some approaches, but we haven't hit the impact of the practical yet, and that can be found in the second aspect. רמב"ם says in perek 7:3,

אל תאמר שאין תשובה אלא מעבירות שיש בהן מעשה כגון זנות וגדל וגניבה אלא בשם שצריך אדם לשוב מאלו כך הוא צריך לחפש בדעות רעות שיש לו ולשוב מן הכעס ומן האיבה ומן הקנאה ומן ההתול ומרדיפת הממון והכבוד ומרדיפת המאכלות וכיוצא בהן מן הכל צריך לחזור בתשובה

The דעות רעות are the types the רמב"ם enumerates. How does one do תשובה from דעות רעות? He doesn't say it here. He says it in hilchos de'os (characteristics). רמב"ם there in perek 1 explains that ppl have diff characteristics, which is the right way and wrong way, and that a person should more or less be in between. In perek 2:1, he says:

חולי הגוף טועמים המר מתוק ומתוק מר ויש מן החולים מי שמתאוה ותאב למאכלות שאינן ראויין לאכילה כגון העפר והפחם ושונא המאכלות הטובים כגון הפת והבשר הכל לפי רוב החולי כך בני אדם שנפשותיהם חולות מתאווים ואוהבים הדעות הרעות ושונאים הדרך הטובה ומתעצלים ללכת בה והיא כבידה עליהם למאד לפי חליים...

Just like there is such a phenomenon of an illness where a person may want foods that are harmful to him , so too you find an illness in man that his psyche wants things that are harmful, and he hates the good way and is lazy in going to it. So he continues... what should you do?

ומה היא תקנת חולי הנפשות ילכו אצל החכמים שהן רופאי הנפשות וירפאו חליים בדעות שמלמדין אותם עד שיחזירום לדרך

Go to a chacham since they cure the soul by teaching him until he comes back to the right way. He continues:

הטובה והמכירים בדעות הרעות שלהם ואינם הולכים אצל החכמים לרפא אותם עליהם אמר שלמה חכמה ומוסר אוילים בזו

And the ppl who recognize that something is wrong but they don't go to a chacham to get cured, then re them, Shlomo said they are fools... they despise knowledge. (again, he's a fool since he doesn't want to undergo some amount of pain in order to get the greater good- (just like we would say he's a fool if he didnt go to the doctor just bec of a small amount of pain that would save his life). If he doesn't go to a chacham who can show him how to live correctly, then even though it might be painful to realize he's making a mistake, he's forfeiting the greater benefits.

(21:00) רמב"ם continues in 2:2

וכיצד היא רפואתם מי שהוא בעל חמה אומרים לו להנהיג עצמו שאם הוכה וקולל לא ירגיש כלל וילך בדרך זו זמן מרובה עד שיתעקר החמה מלבו ואם היה גבה לב ינהיג עצמו בבזיון הרבה וישב למטה מן הכל וילבש בלויי סחבות המבזות את לובשיהם וכיוצא בדברים אלו עד שיעקור גובה הלב ממנו ויחזור לדרך האמצעית שהוא דרך הטובה ולכשיחזור לדרך האמצעית ילך בה כל ימיו ועל קו זה יעשה בשאר כל הדעות אם היה רחוק לקצה האחד ירחיק עצמו לקצה השני וינהוג בו זמן רב עד שיחזור בו לדרך הטובה והיא מדה בינונית שבכל דעה ודעה

(Note that when the רמב"ם gives this prescription, he is only talking in general. For specifics you need to go to a chacham. רמב"ם doesn't give the specifics... like he says you cant necessarily emulate what the chachamim did since they saw that for them personally this action was helpful.. but it might not be good for you. He says, what is the refuah? For ex., someone who gets angry, you say to him, you should work on that mida- if someone beats you up, you shouldn't get angry. And go this way for a long time until the anger leaves you.

And if it is someone with a big ego, he should live in a way that he's abused and degrade himself, etc. until the haughtiness is removed.... And when it's removed then he should go back to the normal way. רמב"ם continues that this is what he should do in general... if he finds himself going to one side too much, then he should go to the other side, until he finds that he broke the midah, and can then go to the middle. This is how a person does the תשובה of perek 7 in hilchos תשובה.

(22:55) we started off the shiur with a slichah indicating that all chayt is tied in with sheker. Where is the sheker involved here, ie, where he goes to one side too much?

All תשובה involves breaking down a fantasy. So what is this prescription? A person sometimes realizes that bec of his midos he can't partake of the good (e.g., he has a lot of taava, so he spends a lot of time pursuing that instead [of the true good], or he's really haughty, and then that makes him too embarrassed to ask questions). It impedes his search for the perfect road of life. So what should he do? רמב"ם says go to the opposite side.... Why? Bec it breaks the fantasy. Which fantasy? The fantasy that he needs it. A person often feels that he must have these things... the way the midos are, he tends to think that these are the norm; that's how he sets it up.

It must be this way. I can't make it without this. That's why רמב"ם says that he must break it. How? Through the experiential. Thru living that way. Just like we said when a person does an avera and he reflects and sees that the experience wasn't actually in line with the fantasy, and he has a chance to break away from the fantasy, so too here, he has to break away from the fantasy that he cant live w/o it. He feels he must have it since he feels that this is the norm. How does he break away? *By going to the opposite extreme and living that way. He then sees he can live w/o it. That's why you have to go to the opposite side.*

(26:30) חולי הנפשות רמב"ם - ie, particular to each indiv. And just like there are individuals that have illnesses so too there are societies that have illnesses. This society has an illness too. Maybe not every indiv partakes of it, but it affects just about everyone to some degree and we all must work on. It is the cause for the absence of lamdus in America, which was discontinued after Europe (where it existed). The illness is the source, and unless we take the רמב"ם prescription of going to the other side and proving to ourselves that its only a fantasy, then we'll never be able to make it.

What is the illness? **The inability to withstand any emotional pain.** Whole society is geared that way. There is a lot of pain in society, but the whole society is geared toward avoidance of pain in a foolish way. For ex., when you look at someone who has gone thru the educational system, you will find that they don't know what it means *to think*, to work on a theory or idea. Even when ppl have come from yeshivas, they cant sit and concentrate on a gemara and work for 3 hours on one problem w/o breaking concentration.

(29:25) Why cant they do it? —since they don't have the ability to face up to a situation which involves a certain amount of energetic effort on their part, personal pain which is caused by control of the self.

A person might go thru painful situations, eg., college, etc. its difficult. But there's one thing he doesn't have to do. He doesn't have to conquer his internal self. Interesting Chazal – pirkei avos- עיר מלוכד עיר גדול הכובש יצרו מלוכד עיר “Greater is one who is כובש את יצרו than one who conquers a city”. But what does one thing have to do with the other? And why is it necessarily greater, should depend on the situation? Is it more difficult to overcome an emotion than to conquer Rome? 2 different areas, how can you compare the two?

חז"ל mean the following- *It is more difficult to face an internal conflict than to try to straighten out the conflict thru [the external] reality. Most ppl, when they have a difficulty, wont change the internal reality, they will project and try to change the external reality.* In the long run, they might go thru more pain, and might never achieve happiness, but its easier at that point in time. Whereas, the difficulty is to conquer the internal reality. In this society, the disease is that thing- the inability to conquer the internal reality. *That* pain they cant take, everything is given on a silver platter. Always the external and reactive. All brought about by artificial goals, like passing a test. No such thing as learning lishma in the world today (the Greeks had it, but you don't have it today).

Why not? In today's society, its always responding to an external situation. No internal conquest today. So the illness is withstanding the pain of internal conquest. This is something that תורה demands. Impossible to ever achieve anything in תורה – in knowledge of תורה or personal perfection- without the ability to withstand the pain of internal conquest. תורה says רש"י אמר ביהקתי תלכו - רש"י must be amelus. Anything that involves the perfection of a person involves the pain of changing the internal reality. It is the hardest thing to do. *The hardest yet the most rewarding.* But this society is geared in the opposite way- to avoid all internal conflicts and just change or respond to external situations.

(33:00) So in summation re תשובה - there are stages in תשובה.

We didn't answer one Q:

If the רמב"ם in perek 7 says that teshuva has to do with knowledge, why didn't he mention anything about knowledge in perek 1-2? Just that he says the viduy.

The answer is that the first aspect of תשובה we mentioned – i.e., the knowledge of the self / the breaking of the fantasies – that is all nothing until he goes thru the last act- the one in which he forcibly exerts a change in his life. In other words, the person might have the knowledge and he understands, but unless he can withstand the pain of changing his internal reality, then the תשובה will come to nothing.

That's why the רמב"ם in perek 2 only mentions the last stage – here he is talking about the *maaseh ha'*תשובה (like we mentioned at the outset about the diff between the מצוה of תשובה vs the *act* of תשובה when he discusses viduy in the halacha and תשובה in the koseres). The רמב"ם is talking here about the act of תשובה. When does the act reach its culmination? With the act of changing, after he sees the knowledge of דרך hachaim, after he sees the knowledge of his own personality, and he sees what happened in the past and he sees all the conflicts and sees where he's going and what he has to do, then he has to do one more step—the conviction must lead to a change of the internal reality.

[STOPPED TYPING AT THIS POINT]